UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

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Varieties.

O restless spirit: wherefore strain
Beyond thy sphere?
Heaven and hell with their joy and pain
Are now and here.
Back to thyself is measured well
All thou hast given;
Thy neighbour's wrong is thy present hell,
His bliss thy heaven.—Whittier.

There is one thing to fear—being untrue to yourself and therefore untrue to God. If you will not do the thing you know to be true, you desert God, and cannot expect Him to stand by you.—Charles Kingsley.

A deputation hoped that the Lord would be on his side. President Lincoln answered: "I never ask the Lord to be on my side. I seek to be on the side of right and justice, and then I am sure to be on His side."

So nigh is grandeur to our dust,
So near is God to man,
When Duty whispers low "Thou must,"
The soul replies: "I can."—Emerson.

Not a day passes over the earth but men and women of no note do great deeds, speak great words, suffer noble sorrows. Of these obscure heroes, philosophers, and martyrs, the greater part will never be known till that hour when many that were great shall be small, and the small great.—Chas. Reade.

"The simple creed, the Faith humane,
In good that never shall be slain."

Universalism stands for no defeat in the government of God. It concedes delays and postponements, but never failure.—Horace Greeley.

Seize upon Truth where'er 'tis found,
Amongst your friends, amongst your foes;
On Christian or on heathen ground:
The flower's divine where'er it grows."

Unitarianism stands for:

The Unity of God in one person, the heavenly Father; the Unity of Man—all men everywhere—in one divine nature as children of God; the Unity of Life here on earth as shown in one line of evolution, life here and beyond—one, and all of a piece; the Unity of life's purpose in man, one destiny for all—perfection; the Unity of Salvation, the safety of each in the safety of all; the Unity of all Truth—one under many names, "religious," scientific, etc.—all truths agreeing; the manhood of Jesus; Christianity, as Christ taught it; God's Fatherhood for all, for ever; the Brotherhood of all men everywhere; the coming of God's kingdom of heaven on earth; unfettered freethought in religion; character before creed; one world at a time.

An Open Letter for Open Minds.

Dear Readers,—Do not find fault with preachers for not speaking out the truth they know—more plainly than they do. It is the congregations in most cases which hold them back. In many instances it is the people in the pews who are conservative and stick-in-the-mud, while the preacher himself is radical in his thought and desires, and would say more if he could do it without the danger of dividing his church.

Do not blame ministers if a church is loosely managed, if there is not democratic government. Many ministers use their influence as far as they can to get proper congregational management, with full and complete accounts rendered of all transactions. But too often church members refuse to budge from old ways that are bad ways, and say: "We've always done so and so"—and that is considered a sufficient reason against any new departure.

Ministers and preachers are themselves very imperfect creatures. But the conservatism of their people often prevents them from being as effective ministers as otherwise they could be. As it is, in ideas and opinions they are in most cases what they should be—in advance of their people—leaders in thought and in "applied" religion.

But society should look to the churches as leaders and not laggards in applied Christianity.

PARSON PAGE.

The Bible—Master or Servant?

There is a great difference of view as to what the Bible is, how it came to be written, its claims upon the human mind, its value as a guide in all things necessary to salvation.

TRINITARIANS BELIEVE:

That the Bible is "the word of God" divinely dictated to inspired writers; that every word it contains is God's word; that it is an infallible authority in faith and practice; that it containeth all things necessary to salvation; that the Old Testament is not contrary to the New; that the Bible declares the whole counsel of God unto which nothing at any time is to be added, whether by new revelations of the spirit or traditions of men; that all things repugnant to it are to be avoided; that we must receive God's promises in such wise as set forth in Holy Scripture; that in all our doings that Will of God is to be followed which we have expressly declared to us in the Word of God; that it is not lawful for the Church to ordain anything contrary to God's word written, neither may it so expound one place of Scripture that it be repugnant to another; that things ordained as necessary to salvation have neither strength nor authority unless they be taken out of Holy Scripture; that private judgment against God's Word is to be openly rebuked. (See Articles VI., VII., XX., XXI., XXXIV., Book of Common Prayer, Church of England; Westm. Conf., Chap. I., Sec. VII.)

UNITARIANS BELIEVE:

That the Bible is a human production written by imperfect and fallible men; that these men were divinely inspired just so far as they wrote what was good and true; that the Bible is not "the Word of God," but contains words of God, every true word being God's word wherever found, whether in the Bible or outside of it; that the Bible is not infallible, the truth it contains being mixed with the ignorance and imperfection of the human channels through which it came; that it is a noble collection of literature recording the opinions and the thought of the times in which it was written; that the writers do not agree with each other in opinion nor in their records of events; that the Bible contains numerous errors and contradictions; that it is a record of growth in national sentiment and religious aspiration; that it shows development from coarse ideas of God and man in patriarchal times up to the noblest conceptions of psalmists, prophets, and apostles; that it is a guide and authority in conduct only in the truth it contains; that it must be tested and judged like all other books by human reason; that it is the richest of all books in moral and religious instruction; that it surpasses all other books in grandeur of thought and expression, in devout aspiration, in faithful interpretation of the longings of the human soul; that it is the most strengthening, comforting, and inspiring of all religious literature; that it is pre-eminently the book of religious helpfulness to be read for profit and instruction in righteousness.

Both to Unitarians and Trinitarians the Bible is the best of books. But the orthodox doctrine of its infallibility—of plenary inspiration—Unitarians consider to be a great injustice to the Bible. It does not claim to be an infallible book; it never claims to be written by the finger of God or to have been dictated by Him; it does not claim that every word it contains is inspired of God. The Bible is not one book, but many, written by different authors, in different ages, under different influences and circumstances. Plenary (full, complete) inspiration makes God responsible for every error and contradiction it contains, for the mistakes of its writers, for their ignorance, for the inaccuracies of every translator and of every copyist.

The introduction of an opinion with a "Thus saith the Lord!" only indicates the belief of the writer that he is saying the truth. The text often quoted in proof of plenary inspiration: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness (II. Tim. iii., 16), could not apply to the New Testament, which did not exist when that text was written, for then the Scriptures meant the Old Testament only. But even this text is not so written in the original documents: the Revisers give a more correct translation, which now reads: "Every Scripture inspired of God is also profitable," etc. This gives a very different meaning, and it applies equally to the good in all writings of all times and nations. All good comes from God the source of good, and therefore Unitarians believe that the good in the Bible is inspired of God, and that what is good in all books is so inspired; that, as God inspired men in past ages, so He inspires men to-day; that every human soul open to His spirit is inspired of Him. Unitarians believe that the Bible came out of the heart and mind of man; that it should not be man's master, but his helper and servant; and that the greater Bible of the human race is being written throughout the generations.

Not half done yet.

Speakers at Unitarian meetings are sometimes heard to say that the work of protest against orthodox superstitions has accomplished the end desired —the weakening of their hold on the public mind, and their destruction as a force to be reckoned with. Others say that our ideas have so permeated orthodox churches that the advanced minds of those churches are doing the destructive work for us inside better than we can do it outside, and therefore we may well leave that to them, and consider that our negative work is done. We are told that we can well afford to cease negative controversy and concentrate our efforts on affirming the positive aspects of our rational faith.

But our work as theological reformers is not done. It is not half done. It is very necessary that we should sound forth our beliefs as loudly as possible —far more loudly than we do, so as to be heard throughout the land; but we must not cease to cry out and shout our denials. The pioneers inside the orthodox pulpits and pews cannot do either of these things as we can. They are under more restrictions. We are free to do it; they are more fettered by being in the orthodox camp. It is our work, and we must not shirk it.

It is not true that there is no longer any of the old-fashioned preaching of "Hell-fire" and "the blood," and the necessity of fearing "the wrath to come." If the Moody and Sankey days are gone, we have Dr. Torrey with us still, who is no better. Spurgeon's sermons are printed and circulated yet by tens of thousands with plenty of Hell Doctrine in them, and they find thousands of purchasers. And what can be worse than the following, from a book entitled "The Sight of Hell," by the Rev. J. Furniss (Roman Catholic)—intended and published as a reading-book for children:—

"Little child, if you go to Hell there will be a devil at your side to strike you. He will go on striking you every minute for ever and ever without stopping. The first stroke will make your body as bad as the body of Job, covered from head to foot with sores and ulcers. The second stroke will make your body twice as bad as the body of Job. The fourth stroke will make your body four times as bad as the body of Job. How, then, will your body be after the devil has been striking it every moment for a hundred million years without stopping? Perhaps at this moment, seven o'clock in the evening, a child is just going to Hell. To-morrow evening at seven o'clock, go and knock at the gates of Hell and ask what the child is doing. The devils will go and look. They will come back again and say 'the child is burning' Go in a week and ask what the child is doing; you will get the same answer, 'it is burning.' Go in a year and ask; the same answer comes—'it is burning' Go in a million of years, and ask the same question; the answer is just the same—'it is burning.' So, if you go on for ever and ever, you will always get the same answer —'it is burning in the fire.'"

THAT FIENDISH DOCTRINE IS NOT TRUE. And we need to cry out even from "the housetops" that it is not true. It is worse than an insult to human intelligence that any such doctrine should be considered believable at all. The minds and imaginations of the children need to be protected against such monstrous barbarism. It is our work to denounce such teaching as a libel upon God, as being destructive of the idea of God, and therefore as atheistical, and to declare that there is no devil in the universe so cruel as that doctrine describes, even though it be true, unfortunately, that a human being is capable of thinking such a thing and writing it in a book.

There is a God who is infinite Love, who loves His enemies, who is good to the unthankful and to the evil ones, who is more loving and forgiving than the most angelic human being that ever walked the earth. To this loving Father every soul is precious for ever, loved for ever, and cannot be allowed to become hopelessly lost.

"Not one soul shall be destroyed
Or cast as rubbish to the void,
When God hath made the pile complete."

The hell of endless torture is impossible. It is easy to prove its impossibility. Many people, believing it possible, have gone mad with the very thought of it, and have become lunatics through "religious" mania. And no wonder. We declare war against lunatic-making theology. And it is no use disguising the fact that our work of this kind is not yet half done.

The Problem of Evil.

What is evil? Is it not relative? Is it a matter that relates to an end in view?

Let us see. That which is evil to man is anything which hurts him or hinders him. Bodily disease is an evil, because it is opposed to bodily health. It is relative to the body, and to the purpose of the body. Moral evil or "sin" is so regarded because it is opposed to soundness of moral character, hindering the health of the mind and the higher nature. In other words, it is relative to the purpose of man's higher powers—it is considered as evil in relation to that end in view. Social evil is relative in the same way to the health and soundness of society. Just in this sense man regards the presence of wild beasts as an evil—relative to his safety And relative to the safety of the wild beasts man is without doubt an evil to them.

All evil is of this character—relative and never absolute, partial and temporary, but never permanent. The evil of bodily disease is preventible by clean and temperate living; moral evil is curable by righteousness of disposition and good habits of mind and heart; social evil also by righteous conduct to fellowmen.

The origin of evil is no mystery. It was not brought into the world by a supernatural Satan, or personal devil outside of man. That monster is a mere figment of human imagination. But all evils existing in the body and mind of man, in his individual or collective capacity, are made by man himself, ignorantly or otherwise; bodily evils by departure from bodily order; mental and moral evils by violation of mental and moral health; social evils by non-compliance with the conditions of social harmony. Man himself is the cause, and man will be the physician that will cure as soon as he has completely learned how to cure.

When by night the frogs are croaking,
Kindle but a torch's fire,
Ha! how soon they all are silent!
Thus truth silences the liar.—Longfellow.

Which—the Good News?

Margaret Deland, in her book, "John Ward, Preacher," tells the story of Tom Davis.

There was a fire. The lumber yards near the river were all ablaze. It was said that Tom Davis and others had been drinking and smoking among the lumber; that most likely a match dropped, or ashes from their pipes had caused the fire.

It was said that a boy Charley had been in the lumber yard, that, as he was nowhere to be seen, he must still be there, and would be burnt to death.

The mother of the boy shrieked, and ran up and down like a mad woman.

"My boy!" she cried; "Charley! Charley! He's in the fire—my boy's in the fire!"

Tom Davis, half drunken, heard the mother's cries, which roused all the manhood drink had left in him. He pulled off his coat, wrapped it about his head, and rushed into the smoke and fire for Charley.

While Tom was in the fire, Charley was found outside safe, and restored to his mother. Tom's return every moment was watched for by the dumb, helpless crowd in a horror of expectation and suspense, and at last, as if from the very mouth of hell, Tom Davis came, staggering and swaying, hands stretched blindly out—and fell forward on his face. When lifted up he was dead.

John Ward said: "He has died like a brave man."

Now this John Ward, Preacher, was an extreme Calvinist in belief, but a most kind-hearted man. He went to see Mrs. Davis to express sympathy and consolation.

Mrs. Davis was very calm, but as John rose to go she stopped him.

"Mr. Ward," she said, "he was drunk, Tom was."

"I know it," he answered, gently.

"He didn't mean to drink," she went on; "he didn't mean to go near the saloon. But, bein' started, Preacher, he could not help it. If he didn't want to, Preacher—if he didn't mean to—perhaps it wasn't a sin? and him dyin' in it!"

Her voice broke, and she hid her face in the dead man's breast. She did not think of him now as the man that beat her when he was drunk, and starved the children.

"Tell me, you don't think it will be counted a sin to him, do you? You don't think he died in sin?" she asked, almost fiercely.

"I wish I could say I did not," he answered.

She threw her hands up over her head with a shrill cry.

"You don't think he's lost? Say you don't, preacher—say you don't! He wasn't never converted—I know that—but would the Lord have cut him off, sudden like, in his sin, if He wasn't goin' to save him? But you think he was cut off in his sins—you think—my Tom's lost!"

The preacher did not speak, but the passionate pity in his eyes told her. She put her hands up to her throat as though she were suffocating, and her face grew ghastly.

"Remember, God knows what is best for His children," John said. "He sends this grief of Tom's death to you in His infinite wisdom. He loves you—He knows best. God knows what you need. He sends sorrow to draw our souls nearer to Him."

"Oh," she exclaimed, her voice broken and hoarse, "I don't want no good fer me, if Tom has to die fer it. An' why should He love me instead o' Tom? Oh, I don't want His love, as wouldn't give Tom another chance! He might ha' been converted this next revival, fer you would ha' preached hell—I know you would, then. No, I don't want no good as comes that way. Oh, preacher, you ain't goin' to say you think my Tom's burning in hell this night, and me living to be made better by it? Oh, no, no, no!" She crawled to his feet and clasped his knees with her shaking arms. "Say he isn't—say he isn't!"

But the presence of the dead man asserted the hopelessness of John's creed. He had no words of comfort for the distracted woman who clung to him. He could only try and soothe her. She listened with a pathetic silence that wrung his heart. When John left her, his face was as haggard as her own. He could not escape the ultimate conclusion of his creed—"He that believeth not shall be damned." His confidence in God's justice could not be shaken; but it was with almost a groan that he said: "O my God, my God, justice and judgment are the habitation of Thy throne; mercy and truth shall go before Thy face! But justice with mercy—justice first!"

Next day Helen, the preacher's wife, a freethinker, packed up a basket of food and took it to Mrs. Davis. On the way she met Elder Dean, and heard him say that he had seen Mrs. Davis. "Yes, I saw her," said he. "I went to administer consolation. I'm just coming from there now. It is an awful judgment on that man; no chance for repentance, overtook by hell, as I told Mrs. Davis, in a moment! But the Lord must be praised for His justice: that ought to comfort her."

"Good heavens!" cried Helen, "you did not tell that poor woman her husband was overtaken by hell?"

"Ma'am," said Mr. Dean, fairly stuttering at the condemnation—"I—I—did."

"Oh, shame!" Helen said. "How dared you say such a thing? How dared you libel the goodness of God? Tom Davis is not in hell. A man who died to save another's life? Who would want the heaven of such a God? Oh, that poor wife! How could you have the heart to make her think God was so cruel?"

Helen hurried away.

The Elder, as soon as he recovered from the spell of her words, exclaimed: "May the Lord forgive her! Tom Davis not in hell? Why, where's the good of hell at all, then?"

Helen's heart was burning with sympathy for the cruelly wounded widow. She reached the tenement and knocked, and Mrs. Davis admitted her. Helen took the woman's hand and stroked it gently, and at last said: "Mrs. Davis, I'm so sorry."

It was a simple thing to say, but different from the sympathy she had been listening to that morning. A big tear rolled down Mrs. Davis's face. Then she spoke: "Elder Dean 'lows I oughtn't to be sorry; he says I ought to be resigned to God's justice. He says good folks ought to be glad when sinners go to the bad place, even if they're belonging to them. I'm not sayin' that he ain't right. I'm not sayin' Tom ain't in the bad place, ner that it ain't justice. Tom—he wasn't no Christian; he didn't ever experience a change of heart, an' I'm not sayin' he isn't lost. I'm only sayin'"—this with sudden passion—"I'm only sayin' I can't love God no more! Him havin' all the power—and then look at Tom an' me——"

"Oh, Mrs. Davis," cried Helen, "of course you could not love a God who would never give Tom a chance, and then punish him; of course you could not love Him! But he is not punished by being sent to hell; indeed, indeed, he is not. If God is good, He could not be so cruel as to give a soul no chance and then send it to hell. Don't ever think that Tom, brave fellow! is there. Oh, believe what I say to you!"

Mrs. Davis, stupefied, said in a hoarse, hurried whisper: "You don't think—you're not sayin'—Tom isn't in hell?"

"I know he is not; I know it! Justice? It would be the most frightful injustice. I don't know anything about people's souls when they die—I mean about going to heaven—but I do know this: as long as a soul lives it has a chance for goodness, a chance to turn to God. There is no such place as hell!"

The rigid look in the woman's face began to disappear; her hopeless belief was shaken by the force of intense conviction shining in Helen's eyes.

"Oh," she said appealingly, and beginning to tremble, "are you true with me, ma'am?"

"I am true, indeed I am!" Helen answered, her tears falling on Mrs. Davis's hands.

"If you're true, if you're right, then I can be sorry. I wouldn't let myself be sorry while I couldn't have no hope. Oh, I can be that sorry it turns me glad!"

The hardness was all gone now; she broke into a storm of tears, saying between her sobs: "Oh, I'm so glad—I'm so glad!"

"It is never safe," said Luther, "to do anything against the truth."

To one fixed trust my spirits clings;
I know that God is good!

. . . . . .

Nothing can be good in Him
Which is evil in me.

. . . . . .

The wrong that pains my soul below
I dare not throne above;
I know not of His hate—I know
His goodness and His love.—Whittier.

The House by the Side of the Road.

"He was a friend to Man, and lived in a house by the side of the road."—Homer.

There are hermit souls that live withdrawn
In the place of their self-content;
There are souls like stars, that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where the highways never ran—
But let me live by the side of the road,
And be a friend of man.

Let me live in a house by the side of the road
Where the race of men go by—
The men who are good, and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban—
Let me live in a house by the side of the road,
And be a friend of man.

I see from my house by the side of the road,
By the side of the highways of life,
The men who press on with the ardour of hope,
The men who are faint with the strife.
But I turn not away from their smiles nor their tears—
Both parts of an infinite plan—
Let me live in my house by the side of the road,
And be a friend of man.

I know there are brook-gladdened meadows ahead,
And mountains of wearisome height;
That the road passes on through the long afternoon,
And stretches away to the night.
But still I rejoice when the travellers rejoice,
And weep with the strangers that moan,
Nor live in my house by the side of the road,
Like a man who dwells alone.

Let me live in my house by the side of the road,
Where the race of men go by—
They are good, they are bad, they are weak, they are strong,
Wise, foolish—so am I:
Then, why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in my house by the side of the road,
And be a friend of man.

—Sam Walter Foss.

I will call no being good who is not what I mean when I apply that epithet to my fellow-creatures; and if such a being can sentence me to hell for not so calling him, to hell I will go.—J. S. Mill.

Half of the infidelity of the age has come from the teaching that everything in the Bible is the word of God. Sincere men have been disgusted when told they must believe things contrary to their common sense and reason.—J. Freeman Clarke.

Transfiguration of Toil.

A great soul transfigures everything. We think a deed degrading until we see it done by some brave man or heroic woman, and then it seems a dignity and privilege. Men fall in love with toil and poverty, when they shine as glistening robes of a God-like life.

Christ, one day, girded himself with a towel, stooped down, and washed his disciples' feet. And the deed was done so graciously that the humble service became a sacrament which popes and kings thought it an honour to observe. The shameful cross became the throne of the king of sufferers, so that his followers counted it an honour to share their master's death; and now the Roman gibbet shines in gold above the temples dedicated to the name of Christ. A gentle lady once left her cultured English home to attend wounded soldiers amidst the painful surroundings of military hospitals; and when Florence Nightingale had led the way, women begged as an honour to become nurses of the sick, and flocked to the seat of war, as men in olden times gathered to the crusades in Palestine. Not what you do, but the spirit in which you do it, decides the dignity of your service.

"Gurowski can never be degraded," said the Polish Count, when he hired himself out as a day labourer on a railway excavation. Only let us be sure that our task is essential to the welfare of mankind, and instantly it becomes co-operation with the divine forces of the world. "All service ranks the same with God," sang little Pippa, as she spent her New Year's holiday in unconscious ministrations of divine service.—Rev. Frank Walters.

What Matters?

What matters about theology? ask some. Does it make any practical difference in the struggle down here, what kind of views prevail about things up there, in the life to come?

Yes, it does matter; and it does make much practical difference. Is it likely that we can get people to think that every man is worth saving in the struggle now, if they believe that only a select few will be considered worth saving in the reckoning of to-morrow? Is it easy to get people to believe in democracy and equal opportunity on earth if they are certain that in the world to come heavenly blessedness is only for a favoured few, while the many will be condemned to suffer in a hell of perpetual misery? Those who have been trained and indoctrinated from infancy into thinking that heaven would be reserved for an aristocracy of favourites, and that hell would be the abode of the masses, cannot soon be persuaded that what they have been taught as justice beyond the grave is wrong on earth.

Then, again, as regards these ideas of justice and humanity. If we want a conception of justice for this life which shall be even-handed, serving all alike, having no respect of persons, but regarding all men as equally sacred—who are the people that will strive to realise it? Not those whose notion of heavenly justice is something altogether different from that. Not those who believe God's "justice" can send men to hell for not having been saved by a Christ of whom they have never heard; or an infant to endless torment because it had not been baptised. All who are strongly built up on these false notions of divine justice are the very people who will naturally be most difficult to move in favour of impartial humanity here and now. The obstructives to humanitarianism on earth are those who think that it is quite right for the saints in heaven to forget all about the agonies of the people who are not in heaven. At least, the influence of their false theology will be all that way, even though in many instances the human nature in them proves better than their creed.

Who are most in favour of equal treatment on earth? Surely those who believe in universalism beyond the grave, and no outcasts from heaven. Who are most strongly in sympathy with complete democracy here? Certainly the people who reject all idea of a heaven which will not be shared by every human being.

Life is one. The present and the future are one—periods in the same line of progress and development. The future will be what the present makes it. Yet our ideas of the future to which we are tending exert great influence in shaping our conduct now. Believers that a partialist future is right, that aristocratic or oligarchic exclusiveness is right for a future existence, cannot consistently say that such partialism and class exclusiveness are wrong now. And on the other hand, the Unitarians and Universalists, who are strongly convinced that inclusiveness and universal security are right and indispensable in a world beyond the grave, can consistently say that such a state of brotherly collectivism for the impartial security of all, is the right to be battled for here, just where we are.

It matters much. Old ideas as to the life to come block the way to righteousness and love in that which now is.

The Theology of the "Lord's Prayer."

A STATEMENT OF FAITH.

PRAYER: I believe that prayer is a desire expressed not in words only, but in deeds; that it is an asking which may be indicated in any seeking or striving after noble things and with unfailing response.—Luke xi., 9.

OUR FATHER: I believe that God is the Father of all men, that He is better in the treatment of His children than are imperfect human beings who are good to their offspring, and that He will not deny

them the fulfilment of any good desire.—Matt. vii., 11.

GOD'S CHILDREN: I believe that all men are the offspring of God, partakers of His divine nature, that when His spirit appeals to our spirits, our response to that which is divine bears witness that we are made to be like Him, and that we are His children.—Matt. v., 45; Rom. viii., 16.

BROTHERHOOD OF MEN: I believe in the brotherhood of man, that as the children of God all men are made to be brothers in God's family, and that man's love to God is shown in love to his fellow-men.—Matt. v., 24; xxv., 40; I. John iv., 20-21.

HEAVEN: I believe in heaven, not as a place or locality to be looked for, but as a state of mind or disposition within, which makes heaven in any place.—Luke xvii., 20-21.

REVERENCE: I believe in reverence for that which is holy, worship of the absolutely good and Perfect One, the only true God, our heavenly Father.—John iv., 23.

GOD'S KINGDOM: I believe in the kingdom of God as a divine government in all human affairs, which by man's endeavour after righteousness will abundantly supply every human need.—Matt. vi., 33.

DOING GOD'S WILL: I believe that heaven is possible on earth and anywhere, by doing the righteous will of God.—Matt. vii., 21.

DAILY BREAD: I believe in that bread of perfect life, that divine inspiration of justice and love, which is sufficient for the fulfilment of every human need of body, mind, and soul.—John vi., 33

GOD'S FORGIVENESS: I believe that God is perfect Love, that He cannot be hard or cruel to His children, that He makes allowance for difficulties, releases us from debts we cannot pay, and raises us out of the death of sin to become alive unto Him.—Matt. v., 45; xviii., 27; Eph. ii., 4-7.

MAN'S FORGIVENESS: I believe in that love from man to man which forgives injuries, overlooks sins and debts, and returns good for evil in the merciful desire to win the repentant wrong-doer into the practice of the good life; and that only by having this forgiving disposition towards his brother can man understand and be open to the forgiving love of God.—Matt. vi., 14.

TEMPTATION: I believe in that growth of character towards moral perfection which is only possible by being put to trial and proof, that the human shrinking from unknown temptations to come is natural and incidental in that growth, and that God entices us to good and never to evil.—James i., 13.

DELIVERANCE (Salvation): I believe in the power of God to deliver man from every evil, by that overcoming Love which wills that not one shall perish, but that all shall be made safe and secure.—Matt. xviii., 14.

Your creeds are dead, your rites are dead,
Your social order, too;
Where tarries He, the power who said,
See, I make all things new.

—Matthew Arnold.

Texts and Comments.

(1) "I and my Father are one," John x., 30. The following is the comment of a well-known Unitarian: "I accept such words in the sense in which they seem to be obviously intended, namely, that Jesus felt a harmony and Unity in his own will and purpose and affections with those of God. That the words cannot imply an actual identity between Christ and the Father, seems proved by the further words in which Jesus prays for all his disciples 'that they may be one, even as we are,' and again, 'that they may all be one; even as Thou, Father, art in me, and I in Thee, that they also may be in us,' and still more by his distinct and emphatic declaration, 'my Father is greater than I.' There is a charming story told by an American preacher of how he was reading the Gospel of John with his little boy, and when they came to the words, 'I and my Father are one,' the little fellow exclaimed with great delight, 'Why, father, that's just like you and me.'" (Rev. R. A. Armstrong, B.A.)

The following are comments of Trinitarians conceding that the explanation given by Unitarians is correct: "He does not argue concerning unity of substance, but speaks of his agreement with the Father." (Calvin). "One in design, action, agreement, affection." (Archbishop Newcome).

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(2) "He that believeth and is baptised shall be saved; but he that believeth not shall be damned." Mark xvi., 16.

In the Revised Version, the translation is corrected, the final clause being rendered: "but he that disbelieveth shall be condemned." In either case there is no reason to suppose Jesus uttered these words.

"What are the facts? In the Revised Version, the work, remember, of the picked scholars of all the Protestant denominations, the last eleven verses of this chapter—beginning at the ninth—are separated from the body of the Gospel by a broad space, and this note appears in the margin: 'The two oldest Greek manuscripts, and some other authorities, omit from verse nine to the end. Some other authorities have a different reading of the Gospel.' Thus it is clear that the whole passage is an addition to the Gospel by some very late and quite unknown hand, that the Gospel as current in some circles ended at the eighth verse, and that in other circles still it had quite a different ending—an ending which is preserved to us in some of the manuscripts. So that this verse cannot be quoted with any confidence as part of the Gospel at all, still less as an actual utterance of Jesus." (Rev. R. A. Armstrong, B.A.)

The true Christian aim is service, not ecstacy. To see a human being stunted by overwork, or lack of food, or one blotched by sin, ought to hurt like a blow. It is a wrong inflicted on the race against which every member of it has a right to protest.

—Josiah Strong.

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